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THE

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AMERICAN BAPTIST MISSIONARY UNION.

SANDOWAY MISSION.

LETTER OF MR. ABBOTT.

Association of preachers at Ong Kyoung.

Sandoway, March 12, 1850.—You have learned by a prior communication that I spent the cold season with the native preachers at Ong Kyoung. We have concluded not to attempt to get them together at Sandoway during the rainy season. I think this course carries out the spirit of the Committee's instructions in regard to boarding schools for native preachers, in a more satisfactory manner than a strict adherence to the letter would have done. The distance is so great, and the time of travelling falling within the hot or rainy season, but few of those men could be induced to come to Sandoway at all. I consequently made the arrangement with them that they all meet at Ong Kyoung in November, with the expectation of remaining together three months; and every native preacher connected with our mission was there, with one exception,—and he was detained by illness.

I deem it absolutely essential that I see all these men *together* once in the year. Even were I permitted to visit Burmah, and go from church to church through the whole land, I should still deem it essential to have an annual association of pastors and churches, and to have them all together for several weeks, perhaps months.

They require a more thorough knowledge of the Scriptures. They cannot go away to Maulmain and pursue a course of study that would require years. And they have not libraries at their own homes to aid them in the study of the Scriptures. They have no means in their own jungles of acquiring knowledge excepting what we give them, and indeed there is not a book adapted to aid them in understanding the New Testament. And how can they "understand except some man should guide" them? What they hear one year they forget before the next comes round, so that they require line upon line, and will for years to come. While at Ong Kyoung I took them thoroughly through Hebrews and Romans, and also through some small primary works in theology.

Again, all these men are laborers in the field,—with but few exceptions pastors of churches. They not only have their own personal doubts and troubles, but in many cases difficulties with their churches in matters of doctrine and dis-

cipline. Pastors and churches may get into a quarrel here as well as in America. Divisions, also, have appeared between different pastors, and certain hard questions may have agitated the whole community. They all come up to the missionary, each with his head filled with his own troubles, or wrongs, or difficulties which he cannot surmount. All these matters must be settled and these discordant elements brought into harmony by the personal teachings of the missionary.

Support of native preachers.

An important subject, and one that agitated us more than any other, at Ong Kyoung, related to the support of native preachers. In 1848 I sent circulars to all the churches referring particularly to this subject; and requested them to send in statements to the Association of 1849. Consequently these native preachers brought each their epistle. I will translate one as a specimen of the whole. They differed only in immaterial points and in the amount given to their pastors.

"The year of Christ, 1849.—The elders of the church at Great Rock to teacher Abbott. May the blessing of our Father God be upon you. Amen. We received your letter and were very happy. The Lord Jesus Christ died for us, and we ought to do something to enlarge his kingdom. We gave our teacher, Shwey Bo, during the year, twelve rupees eight annas, sixty baskets of paddy, one hundred weight (Burmese) of dried fish, fifty do. of salt, a bundle of tobacco, &c. We are very poor, O teacher, [too true,] and can do but little. Pray for us that we may be blessed."

Those letters indicate the fact that the churches are beginning to perform that work in the right way. All the letters were read to the Association, and each pastor or teacher aided as his case might require. Those churches did nobly during the past year, and in my circular at its close I did not fail to tell them so.

Eight native preachers are supported entirely by their churches. They *voluntarily* renounced any aid from the mission—noble spirited men! The sacrifice they have thus made affords the most satisfactory evidence of the genuineness of the Christian spirit that I have ever seen exhibited in this mission. Besides these there are thirty-seven, including five itinerants, aided by the mission. The whole amount expended during the year was about 700 rupees, averaging about *twenty rupees* to each individual.

These churches are poor, *very* poor. Their taxes are heavy in this province, but in Burmah Proper they are oppressed and ground down to the dust by the iron heel of a ruthless despotism, beyond what is conceivable by any one who has not been in their midst. We shall require the aid of the Executive Committee more or less still,—that aid which has hitherto been so promptly bestowed.

How shall the Karens be evangelized?

Evangelization also claimed a good deal of discussion. It is a subject for these pastors and churches as well as the missionary,—to consider by what means the Karen people now in darkness are to be evangelized. Whatever measures may be proposed by others, it is my firm belief that the Karen people are to be converted through the instrumentality of a Karen ministry,—of course under the instructions and guidance of the missionary. So it has been from the first, and history confirms the assertion. At Maulmain and Tavoy, at Rangoon and Bassien, native preachers have done the work of preaching the gospel to their countrymen, the work of the missionary being to baptize converts, organize churches, and instruct and control the native ministry. Not half the Karen converts have ever seen a missionary, and if we cannot go into Burmah they never will.

But how is such a ministry to be secured? Let us look at a few facts, and we shall be better able to answer the question. We have in Bassien and Sandoway forty churches and forty-five

native preachers; in Maulmain and Rangoon, I suppose, forty, and in Tavoy and Mergui twenty more, upwards of a hundred already in the field. There are also a large number in Mr. Binney's school, and a good many young men who are now only school teachers will doubtless become preachers. Here we have an agency on which it seems to me we may rely. Consider also that a large majority of these ministers,—I do not like to hear them called "assistants" or "native helpers;" they are ministers of the gospel, ambassadors of Christ, or nothing; at any rate I like to *feel* that they are such while preaching to them,—these ministers are pastors of churches. Now these churches should not only be self-supporting, (if possible,) but re-productive, should be taught that the responsibility rests upon them of raising up and sending forth evangelists to preach the gospel to their fellow-countrymen. What individuals cannot do, a combination may. I endeavored to make the Association of pastors at Ong Kyoung understand that *they*, as a body, were deeply responsible in this matter, that they were to recognize and send out the heralds of mercy, and that they are responsible for their support. Evangelists of course are to feel that they are acknowledged by and responsible to that body, and not alone to the missionary. There is as yet no mechanical organization: the thing is in its infancy, the idea but just planted.

How is such a ministry to be multiplied?

Allowing, then, that we have the *nucleus* of an instrumentality by which the Karen nation is to be evangelized, the question arises,—the most important of all,—how is that instrumentality to be multiplied and rendered efficient?

I am fully of the opinion that it is *not* to be done by multiplying "stations" and extensive mission establishments, much less by a profuse expenditure of money on the natives. I think it is high time that the natives of this country, native preachers as well as others, should begin to learn that mission money costs something,—that is is absolutely of some value,—and that every missionary has not an exhaustless patronage which he is at liberty to bestow at will upon men who may gather around his standard. The first successful preachers among the Karens, Ko Thah-byu and his coadjutors in Maulmain, Rangoon and Tavoy, and the "young chief," Bleh Poh and their associates near Bassien, were not men secured and held to that work by rupees. They went forth prompted by their own convictions and zeal, and lived, as the fowls of heaven live, on the goodness of the Lord, and multitudes became obedient to the faith. The men on whom I now rely for publishing the gospel abroad are not those who are tenacious for pay. "Assistants" may be multiplied by money, but then you are not quite sure that you have added to the strength and efficiency of that agency which is to convert the people to God.

The means by which an efficient ministry is to be secured are so simple that they need only to be stated,—the preaching of the missionary, attended by the power of the Holy Spirit sent down from on high. We have already all the human elements of final success. And may God Almighty speedily give us,—missionaries, native preachers, churches and all,—the divine endowment! As a general principle, we cannot expect that a native ministry will be inspired with an enlightened zeal, except in proportion to their knowledge. If they are sanctified for the accomplishment of the great and glorious work proposed, they will be sanctified through the truth. That truth is to be preached to them by the missionary. And admitting that the present stations are well sustained, and their operations efficiently conducted, under the influence of the Spirit of God, not many years will have elapsed before every Karen will have heard of the great salvation.

Churches, congregations, baptisms.

The present number of churches is forty. There are also a great number of Christian congregations who meet for

worship regularly, and in many cases have a number of baptized Christians. But these are not included in the number of churches, as they have not regularly appointed teachers. The number baptized during the last year was 244. Eight were excommunicated and twenty died, which deducted from the number added by baptism will leave 216 to be added to the sum total of 1848.

Candidates for baptism.

There are a great number of candidates for baptism, not only in the new regions as stated last year, but connected with all the congregations in Burmah. The conversions reported at the Association indicate the continued triumphs of truth, and in many cases are of an unusually interesting character. Many of the old chiefs, patriarchs, heads of families, call them what we may,—who have hitherto resisted all the influences of the gospel and clung to their old superstitions and sins, and who, while their families and kindred have become Christians, have remained either in a state of sullen resistance or of deadly hostility, have within the year bowed to the omnipotence of truth and are waiting to be baptized. Many, very many, would have been added to the churches, had there been ordained pastors to administer the ordinance.

Candidates for ordination.

To supply this want we had intended to ordain four of the preachers, at least, at Ong Kyoung. But br. Beecher was detained at Sandoway by the illness of his wife till near the close of the session, and br. Van Meter left when he arrived. It was desirable to have both present. Moreover, one of the candidates was taken alarmingly ill. Still, the native preachers, after a day of special prayer, selected two for ordination, having been taught that the entire responsibility rested upon them. These two did not object at first, but as the time approached they began to reveal their misgivings. Their earnestness in prayer and their mental struggles on the subject were intense, remarkably so for Karens, and they persisted in wishing to be allowed to wait another year,—fearing to take upon themselves the responsibilities that ordination would impose. The subject was finally postponed. I should like to live another year to see several of those men ordained.

Village schools.

The number of scholars in our village schools has not been multiplied according to our wishes. The returns are not complete, but the whole number will be less than that of last year. Two difficulties have been met which will account for it, but which we trust will not prove insurmountable. We lack a sufficient number of qualified teachers. To supply this demand is one main object of our boarding school at Sandoway, and should be of all boarding schools in the Karen mission. No child should be brought into these schools to be taught what they can learn in their own villages. Another difficulty arises from the poverty of the people. If they do all that they can to support their pastors and teachers, they are not able, in many cases, to support schools. School teachers must live as well as others. Still, I trust we shall be able to enter into some course of operations which will meet this want.

The Karens *will* learn to read in some way. But the influence of a good school upon the children of a village can only be appreciated by those who have witnessed its results through a series of years. We ought to have *two thousand* children taught in such schools three months each year,—and we shall not feel satisfied till we can report that number.

Sunday schools.

Hitherto, in our operations here, but little has been done systematically in imparting religious instruction in Sabbath schools. In fact, the native preachers did not see clearly how the thing was to be done. Fortunately, at Ong Kyoung there is a large church and congregation, and the native preachers being all present, I endeavored to enforce precept by

example and *show* them how it is to be done. We cannot expect that these schools will now be conducted on the plan of many at home, where the expounding of the Scriptures is the method of teaching. The Karens are not yet competent to that; and *catechisms* suited to their state of knowledge will be the only method for many years to come. We have two of these adapted to the object,—Mrs. Wade's which is historical, and mine which is doctrinal. There are some other works, small and good as far as they go. We hope the day will come when the entire Karen people, connected with Christian congregations, will learn their lessons from these and other like books through the week, and on the Sabbath repeat their lessons to teachers who will be competent to expound and enforce the great truths they contain. I rely on this kind of teaching as one of the most efficient instrumentalities for imparting to the people Christian truth.

MAULMAIN BURMAN MISSION.

LETTER OF MR. STEVENS.

Maulmain, March 19, 1850.—In consequence of Dr. Judson's ill health, and the prevalence of cholera in town and country for several months, and also the increased care consequent on the assumption of a portion of br. Howard's labors, it has not seemed expedient for me to travel among the villages, as I had hoped to do. Native assistants, however, have been sent into the country in different directions, a few notices of whose labors in these excursions I have the pleasure to forward herewith.

I am happy to be able to mention, that the first volume of the History for the use of schools, which I have undertaken to prepare for the government, is now ready for distribution, a small work of only 170 pages, 8vo. The other volume will probably be somewhat larger.

Tour of native assistants up the Salwen.

On the 9th Dec. 1849, Ko Zuthee, Moung Ket, and Moung Net (a recent convert who spent several months during the rains in studying with me) made a trip up the Salwen, calling in order at the villages on its banks, beginning with Pai-ka-thah and proceeding as far as Shwaygoon, a village above Chetthingsville.

At Pai-ka-thah they were well received, preached to many and distributed a number of books. Here they were particularly encouraged by finding an inquirer, Ko Shway Hlah, who for two years has been hearing and reading with attention, sometimes in our zayats in town, and sometimes in his own village. He invited the assistants to his house with much cordiality, and says he has a friend, Ko Naik, at Gyne, on the river Gyne, with whom he is in conference, and with whom, he says, he is thinking of coming down to Maulmain to be baptized.

At Pa-oon, the next village, they preached and distributed books and were well received, even better than on former occasions. Here they met with a priest of some note, who confessed the errors of Boodhism.

At Toong-ing they found a man formerly a resident of Maulmain, who acknowledged the truth of Christianity. Two others of the villagers were of the same mind, and many received books, and listened respectfully to the preaching of the word.

At Pah-lin and Wen-kyam, they had many good listeners, among whom were several of the guard of Sepoys stationed at the latter place, who are generally a hopeless set. At Troklah they had a similar reception, and were particularly rejoiced to learn of one man, who has long been anxious to obtain the Scriptures, and who had left word with a friend living by the river side, that if he should fall in with any of the Christians, or teachers, he should be sure to procure a copy for him, adding, that he would pay for it. The assistant, of course with great pleasure, left for him with his friend a copy of the New Testament, a free gift of those who have freely received.

At Chetthingsville they found traders from different places, and especially three men from Nat-wan, a village a few miles below Maulmain, who were unusually interested. They said to the assistants, "If what you say is true, we are undone. Give us a book and we will read and consider it."

At Shwaygoon, the last village they visited, they distributed books and preached as usual, but found neither inquirers nor opposers. Two Toungthoo villages also they visited, but in them, they say, were many to oppose and few to understand.

Tour on the Gyne.

In another direction, on the Gyne, Moung Loon, an assistant, supported by the Maulmain Missionary Society, having an old acquaintance who sent word to him that he would like to hear from him about Christianity, went up to see him and was gone five days. On his way, stopping at Haulamoo, a Taling village, he found a few listeners, but being unable to converse with them in their own language, he could do but little. At Daupyah, where his friend resides, he remained four days preaching and giving books, but found it a dissipated village, and his friend of like character with the rest of the villagers. To him he gave a New Testament, which he received and listened to the preaching of the gospel without opposition. The New Testament, however, he subsequently brought down to town, and returned to Moung Loon, saying he dared not retain it, probably in part from a superstitious fear, lest, as he set no great value upon it, by neglect or accident some injury should befall the book, and guilt should attach to him in consequence.

A priest starved out—an oracle.

One incident of some interest occurred, while the assistant was at this village. A priest residing there, having last year made an appointment with the Karens in the neighboring region, to go round among them and collect offerings for the building of a monastery, had gone round according to appointment, but came back wholly discouraged, saying, "They have all turned to be Christians." He received no offerings and said, "I must certainly leave this place, for I shall starve if I remain."

Another incident was of a different character and will be differently explained by different persons. Moung Loon having heard that there was in a neighboring Toungthoo village an old man of great notoriety, to whom every body round paid deference as to an oracle, went to see him. Immediately as he entered the house and took his seat, the demoniac, as he is called, who is nearly eighty years of age, fixing his eyes on him for a few moments said, "This man is a preacher of the law. He was once head man of a village near Belin (in Burmah.) In the family to which he belongs, one member is blind, and another has a crooked hand,"—all which particulars are strictly true, the maimed persons referred to, being Moung Loon's parents in law. How the old man came to the knowledge of these particulars the assistant is unable to explain, unless it be a case similar to that of the damsel of Philippi, on whose account Paul and Silas were thrust into prison.

Second tour up the Gyne.

In the month of February, 1850, Ko Zuthee, Ko Moung, and Ko Lah went up the Gyne, and visited fifteen villages. From the summary which they give of their labors, it appears that in *seven* of the villages, the number of good listeners exceeded the number of opposers,—in *two* of them the good listeners and opposers were about equally divided,—and in the rest the number of opposers predominated. At Kayong *two* inquirers were found; at Zahthabyin *two;* at Damatha *two;* at Gyne *one*, the man Ko Naik, to whom the inquirer of Paika-thah referred. They did not find him, however, quite ready to be baptized, although for some years he has been in a hopeful state; at Kyongdo they also found *one* inquirer, and at Kandanee *one*. One of these men, an emigrant

from the Shan States manifested much joy in obtaining a New Testament and other books. He said he wished to take them a day's journey up the river where many of his friends were, who would be glad to learn more of this religion. The assistants evidently have the impression from what they observe in the villages that the truth is making steady progress, the conviction manifestly gaining ground among the people that Christ must increase and Gaudama must decrease. Many they find, in almost every direction, who freely acknowledge the truth of all that is preached to them, but frankly say they cannot yet embrace it. Their convictions are not adequate to overcome their prejudices, their fear of man, and their love of the world. And in what Christian country even is not this true?

Tour of the Amherst assistants.

On the 27th February, 1850, the Amherst assistants Ko Oung Men and Moung Shway Moung left home on a tour, in which they were absent seven days, and visited *seven* villages between Amherst and Maulmain, proceeding as far as Moodong.

At Kauparan, where several members of the Amherst church reside, they spent two nights and a day, but found few of the men at home, they having gone into the woods to cut house-posts. Two women in particular listened with special attention and made many inquiries.

At Thenboung-ngoo, a village of about twenty houses, they found a considerable company of men, women, and children assembled at work under a shed, to whom they preached a long time, but say they, "the people are exceedingly dark." The place being secluded, had never before been visited by the living preacher. By contrast therefore with the villages where the gospel has been repeatedly preached, it seems as an index to judge of the progress of light; for such were all the villages and the whole land before the Sun of Righteousness rose upon them.

Absurd slander—favorable indications.

At Balouk, our brethren fell in with an old man and his wife, formerly residents in Maulmain, who opposed them with much vehemence, affecting to know much from their own observation of the nature of Christianity. The man told the people, who had gathered round to hear, that in Maulmain when the teachers baptize any one, they first dip his head in water and ask him if he *sees God*. If his answer is in the affirmative he is released, if otherwise, he is repeatedly immersed until he confesses to have seen God. This statement he insisted on, as having witnessed it with his own eyes. Idle as it is, it is nevertheless a representation which I have frequently heard made by such as are disposed to scoff. But as Ko Oung Men was able to speak from his own experience on the subject, the poor old people did not obtain much credence from the auditors. At this village also they found residing another man from Maulmain, a silversmith, but of a very different character from the couple just mentioned. He listened with much interest, took several books, and seems to be seriously considering the claims of Christianity.

At Kyouktan, the assistants occupied the same zayat at which we stayed together last year. None undertook to dispute. The sister of the headman, the woman who entered so earnestly into argument then, again came, but neither to argue nor in any way to oppose. Some of the younger people having spoken as she thought rather reproachfully to the assistants, she rebuked them sharply, telling them that nothing could be said against those men, they spoke the words of truth and soberness. Still, the assistants think the truth has not touched her heart, it has only convinced her understanding. She loves, they fear, the praise of man more than the praise of God. Ko Nyoon, the Burman who appeared so well the last year, and took a New Testament, was now absent from the village, and therefore the brethren could not certainly ascertain the state of his mind, but they

feared from what they heard that he is addicted to the use of opium. When that habit, alas! is once formed, we lose all hope of the recovery of the miserable victim.

At Pīng-ka-mah, a village of fifty or more houses, the assistants met with an unusually gratifying reception. Several individuals invited them with much apparent cordiality to their houses, inquiring after their welfare and saying they had been expecting them with interest, and were wondering why they had not come to preach as in former years, and were conjecturing that they might have been taken away by the prevailing scourge. With such friendly manifestations towards them, our brethren, as might have been expected, felt unusual joy in unfolding to them the way of salvation, and in distributing books among the people.

Intemperance increasing — the missionary's hope.

The people of the next villages, Wattai and Moodong, they found very dissipated, and could with difficulty obtain a place to sleep, the zayat in the latter place in which we stopped last year having been destroyed. At last, making bold to ask lodgings in the house of an old acquaintance, they were received, but the mistress of the house showed too plainly in her countenance, that she ill endured their presence. There has been during the year a great increase in the use of arrack and opium, and in like manner in the number of pagodas. So vice and works of "merit" have grown together.

From Moodong the assistants returned to Kauparan, stopping in their way a short time at Wattai, where they met with scoffers only. From Kauparan they returned to Amherst by the same conveyance in which they had left, a trading boat belonging to one of the Christians there. They came back impressed with one fact, that while the light of Christianity has undoubtedly increased in the villages, drunkenness and the use of opium have also made rapid progress. But from this fact we fain would draw encouragement, regarding it as an indication that the prince of darkness, perceiving the inroads made on his domain, is putting forth renewed efforts to hinder the progress of Immanuel. Yet, though this be really so, every thing conspires to make us feel, that he alone, with whom is the residue of the Spirit, is our hope for the salvation of this people. There is not the least ground for doubt, even from the signs which our own eyes behold from year to year, that Boodhism must retire, and ultimately disappear before the advancing light of Christianity; but *salvation* is from the Lord alone. As now in some parts of India, men may become thoroughly convinced of the puerilities and follies of a religion in which they have long been accustomed to confide, and yet at heart be utter enemies to that purity which Christ inculcates "Come," therefore, "from the four winds, O breath! and breathe upon these slain that they may live."

TAVOY MISSION.

LETTER OF MR. CROSS.

Southern tour.

Tavoy, Jan. 6, 1850.—I have just returned from a tour for preaching and visiting the churches of the southern district, which in many respects has been more interesting than any other I have ever made, a brief account of which I shall now attempt to give you.

Left home on the 5th December in company with four young men belonging to my school, one Burman cooly and a Malay man for cook, with the expectation of being absent five or six weeks. One of the objects which I had in view was to ascertain as far as possible the extent of the field unoccupied as yet by preachers, with the idea of employing new assistants. I determined therefore to make as good a survey as possible of the country between Tavoy and Pyeekhya in this respect.

One night's rowing brought us to the mouth of the Tavoy river, and the next day we passed up the Toungbouk, a

river of considerable size which empties at the same place, and flows for some distance parallel with the Tavoy. It is quite dangerous of navigation about one tide and a half from the sea, and it might have been for this reason that the little church, which had been collected about a day's journey still farther up, was removed to the Tavoy, but I am unacquainted with the history of this transaction. The river is full of sharp and ugly rocks, both above and below water, for quite a long distance. It may be borne in mind, however, that it is continually navigated by the Burmans in their trade with town. As the region is much occupied with the dorian gardens, it becomes quite a thoroughfare at certain seasons of the year, and those not the least dangerous.

We passed up a little more than two tides, and went on shore to find opportunities for preaching. At this place is a Burman village of large extent on both sides of the river, in the midst of a wide-spreading garden of the dorian tree, which must do much to supply both the Tavoy and Maulmain market with this universally sought-after fruit. The dorian, however, is not the only fruit tree; the lime, orange, and shaddoe abound. This latter tree seems to have been indigenous to this place.

Incidents by the way.

We fell in with a company of Karens assembled in a Burman house. They were from over the mountains to the south of Matah, and were on a trading expedition. They were the subjects of the chief whose son I have mentioned in a former communication, as a Bookho, with a number of followers on the north branch of the Tenasserim above Matah. They were a little prejudiced in favor of that young man, and on this account were less disposed to listen to us. One object which I had in visiting this place was to find an old disciple who had been left here on the removal of the church to the head waters of the Tavoy. We found some better-disposed Karens before night, and after finding out by inquiries the direction in which the old disciple lived we determined to set out for his house, distant a day's journey. After a little less than infinite perplexity and vexation in finding and losing our path, crossing streams and re-crossing them, we got a start a little before sunset and hung our curtain for the night on the brink of a stream a mile or two from the Burman village. It was quite dark, and the path we had come was almost impassible by day light. While we were still making preparations for the night we began to hear the blast of a trumpet in our rear. It approached nearer and nearer to us, and we were presently fallen upon by a drunken young Karen staggering on his dark path, full of pit holes and hung with all manner of thorns, to his paddy field miles ahead, on the side of the mountain which we should be obliged to cross the next day. When he was told of the folly of getting drunk, he only replied that it was the way his father and mother had done, and dashed on, sounding his horn till it died away in the distance.

The next morning we started at daylight and wended our way through the wet grass, losing our path as often as occasion served, that is to say as often as it was interrupted by a new paddy field or a path in some similar direction. Karen houses were quite thick, but they were of the Pwo tribe principally. In passing a house, however, we soon heard a sort of welcome as the teachers of Christ's gospel, and an old woman came down and offered herself as our guide for a short distance. She was a Sgau but had a Pwo husband, and though an unbeliever, she had heard of the truth and was glad to see us and to hear a few words of the gospel as we passed on. We were now passing a region pretty well settled by Karens, but mostly Pwos. After the old woman reached her own house and left us to follow her directions we went on, but with little better success than before, till in passing another house we found a young man who was willing to become our guide for the rest of the way.

An interesting spot.

About 10 o'clock, A. M. we reached the spot where stood the old chapel when there was a little church in the neighborhood. Scarcely a fragment of it remained. It had gone utterly to decay, yet it did not seem like the place where an ordinary house had fallen down and disappeared: as if its light still lingered where it stood, and had given a new hue and coloring to the surrounding territory. God grant that that light, still beaming up from its very decay, may never go out in darkness! There are still marks of improvement which are rarely, if ever, reached by the unconverted Karens. And it is still more for its future hope that it is in the midst of quite a populous Karen neighborhood. They still remember the old chapel, and seemed to soften as they called up to their recollection the days when the gospel was preached among them. I have great hopes that if a good assistant should be stationed here, he would succeed in awakening the hearts of many to the truth.

All with whom I met, belonging to this region, agreeably disappointed me by their favorableness to the truth. There was not that disposition to shun or avoid us, which I have hitherto continually met with. The Holy Spirit, I hope, is softening the hearts of the people to a degree which may soon lead to the conversion of multitudes. O God! may this be the truth of the case, and not a deceived feeling arising in my own mind from a few favorable appearances! We know that nothing can withstand the power of God. When the Holy Spirit works he will work like himself, and none can calculate beforehand the extent of the work. Appearances may be taken for much or little as we please, and our own feelings will be affected according to our own estimate, but there remains still the All and in All, who makes no heed of circumstances.

We ascended the mountain, and from occasional openings in the foliage of gigantic trees caught glimpses of the plain below stretching into an interminable waste of jungle, or broken by sharp mountain spurs or interspersed with grass-clad hills, presenting no unpleasant scene; particularly as you now felt free from the burning sun which stunned your brain and scorched your skin for so many hours before, and in exchange for this felt the cool, rarified atmosphere, softly wetting your parched lips and breathing back through your whole frame the life and energy you had lost.

A Christian family.

We arrived at the house of the old disciple whom we had come to visit a little before night, and were happy to find that he and his household had not forgotten that it was Saturday night. All had come in with the expectation of keeping the morrow holy to the Lord. This family consists of the father, who is nearly seventy, though still vigorous, a son with his wife, and a daughter with her husband, who are disciples, besides some other members who are still unconverted. No missionary has visited them for eight or ten years, and it is remarkable that they have maintained their steadfastness in any degree. The son-in-law, however, had been in school and learned to read: he had been in the family a little more than a year, and had been in the habit of regularly reading the Scriptures and exhorting the family on the Sabbath. And it is probable that religion had been better attended to in the family since that time, as we had heard some reports of delinquency in reference to the Sabbath. This report of their keeping the Sabbath, however, was given us by the unconverted in the neighborhood, so that we were the more ready to credit the appearances of the family.

We spent rather a happy Sabbath with this Christian family. Our prayer is that God may bless the instructions and the exhortations which we endeavored to give them, to make this little one speedily to become a thousand, and a small one a strong nation. This old man is more than ordinarily intelligent and is known extensively throughout the

region. He was able also to give me much information respecting the locality and the condition of the Karens round about for a large distance,—also the direction of rivers and shape of the country. By this I endeavored to profit as much as possible. We left the family on Monday morning after a meeting for worship. The family evidently felt that God had blessed them by again sending a missionary to visit them. It should be recollected that Mr. Mason has a number of times crossed this same mountain and visited this same family, and that they remember him as their spiritual father.

Return to the coast.

After a hard day's walk we reached our boat about sunset and again started down the river for the sea, which we reached the next day, (the 11th,) before noon. My object was to keep along the coast, and consequently had but a small boat fit only for river travelling. A great difficulty on this coast is that there are no landing-places when the water is at all rough. It is either all rocks or an open plain from which the tide recedes for miles. Hence a boat attempting to land must dash against rocks or be swamped by the breakers as the tide comes in or recedes, both of which we must now risk in no trifling way, as a strong east wind had been blowing for a number of days and nearly capsized us on one occasion in the river. We were consequently driven back. We then committed our boat to a keeper, and by the next morning were prepared to make the journey on foot, as the safer and perhaps more feasible method of accomplishing our object. Yet it must be owned that it was no very pleasing prospect. A journey for miles on the open sand is no very flattering thing to be sought for here. We found, however, that it was not all sand nor all sun, though confessedly enough of both.

A Karen governor.

We stopped in a thick shade a little after noon for rest and refreshment, and were met by the Goungkeoke or Karen governor of the Pay district, who with a suite of peons, Burmans and Karens, was making his way to the eastern mountains to visit some delinquent or refractory Siamese Karens in that neighborhood. He was coming by order of the English governor of Tavoy. He was drunk, and evidently following much his own convenience in his progress, yet being a man of native energy he had not wholly forgotten himself, and was disposed to pass on—particularly when the truths of the gospel began to be pretty warmly applied.

Toward night we met a Karen family going to attend the funeral of a relative. The man was rather above mediocrity in his appearance, and seemed to give attention with some feeling of interest to an attempt to exhort them to repentance and faith in the Lord Jesus Christ. The woman, however, felt that the restraints imposed by the gospel were more than she could bear. She could not govern her angry temper, she said, and must be permitted to live where she could indulge it. They directed us to their village and to a zayat built by a Karen where we could spend the night.

A thriving village.

We arrived at the zayat before sunset, and found one of the best appearing places we recollect ever to have seen among the unconverted Karens. The little zayat was built in an open plain, around the skirts of which were the houses of the villagers. The next day we went out and spent the day in visiting the people in their houses. They have some appearance of thrift, possess numerous buffaloes, and cultivate to some extent the lowland paddy, which few Karens in the Tavoy and Mergui provinces have yet done. This has given them some permanence of location and consequently enabled them to become a village. They have never had a preacher, and one of the oldest men had never seen a missionary before. With this old man we spent a number of hours, answering his inquiries and endeavoring to satisfy him on the question of the resur-

rection of the dead, a point about which he had never heard, yet a point on which all his desires seemed to be fixed. If he could obtain light on this, if a message would come which would give him reasonable satisfaction on this point, he should think that was a message to which he ought to listen; and he seemed greatly pleased when the subject was explained to him in a measure.

The village was afflicted with a violent cough, which affected almost every individual. It seemed to be as violent as the hooping-cough, and yet unlike it. None had died of it, but it is somewhat to be feared that it may result in the dispersion of the people, as almost every epidemic of whatever sort or degree is apt to do with the Karens.

We left this village on the 13th, a little after noon, and at night reposed under our curtain on the brink of a beautiful stream. The next day much time was lost, as it seemed to us, in mistaking our path and getting out of the common road. Our mistakes, however, brought us into contact with people that we probably should not have seen, and who said they had never seen a missionary before. We fell in a little past noon with a company of these people in their paddy field, winnowing their grain, and had the opportunity of making direct appeals to their hearts, evidently not altogether without effect on their feelings. We also obtained guides—two or three of their number, whose homes would be in our way.

Courage of a Karen family.

Before we arrived at the house at which we expected to spend the night, we came upon the carcass of a tiger, which the family had dispatched some time before. The head of this family was a Siamese. His wife was a Karen woman, who was the mother of a numerous family of children by a former husband, a Karen. These were grown up, married, and lived in the same house, isolated from any neighbors by a number of miles' distance. The wife had become a convert to a certain sect among the Karens, called Raigh, whose chief peculiarity is that they will not eat or raise fowls. The prohibition does not extend to ducks, however, and the space under their house was well supplied with them. A tiger had got into the habit of coming for a share of these every night, as he pleased, a habit which the family were resolved not to submit to. They therefore made arrangements to attack him as he came for his prey. The attack was commenced by firing a musket at him, without effect as they thought. The next thing was for men, women, children, and dogs to descend from the house to the field of action, with spears, knives, and whatever instruments they could obtain. They continued the assault in the night, not in the open plain but in the jungle. The tiger was at last worried to a stream where he took shelter, and alternately pursued and was pursued till he fell under repeated strokes of spear and knife, compelled to yield to numbers if not to strength and bravery. There must, after all, be some true courage in a single family that, under such circumstances, attacked and killed a Bengal tiger.

Palouk—dispersion of the people.

On Saturday, the 15th, we arrived at the first Christian village in our way; and here, to my own mind, the peculiar interest of our tour begins. We met with occasional opportunities to preach while on our way, and endeavored to improve them, and arrived at Palouk about 2 or 3 o'clock P. M. The people were out in their paddy fields, and many of them at the distance of five or six miles. The kind of rice which the Karens grow obliges them to clear a new field of three, four, or five acres every year, and consequently compels them to remove their habitations frequently in order to keep near their fields. This circumstance lies at the bottom of much of the tendency to retrograde movements, which we meet with to our continual sorrow. The attractions of no chapel, no teacher, however good, no means of spiritual or mental improvement, will

lead any people to go without their common and necessary food for any length of time. As a consequence of this, it frequently happens that a chapel will be left alone after a few years, though at first surrounded by a Christian village.

This year, I felt that something must be done to check this tendency. Many of the people here have already receded too far to return from their fields. Some come in on Sunday morning, and some not at all. God gave me a heart to weep over this fault, and humbled me before the people. If I was compelled to use strong language of reproof, I am sure that my strongest feeling was that of compassion. What effect may have been produced on the minds of the people, in reference to this delinquency and its chief cause, remains to be seen. The people seemed to be sensible of the facts in the case and I think are determined to cultivate the lowland rice, when the contrary course will lead them away from the house of God. I endeavored to make all my discourses bear upon this evil, as far as consistent with the ascendency of spiritual things.

On Monday morning the school was examined, and in accordance with my promise last year, the boy who had the best name, not only for success but for diligence, received a small prize. This seemed to produce on the minds both of children and parents all the effect which could be anticipated. An unusual interest was manifest and even seemed to extend itself to other matters of improvement, as it could be readily seen that suggestions in reference to other things were much more heartily received than before. I cannot but hope that there will be an improvement in these respects hereafter. I was detained here all day Monday and a part of Tuesday in consequence of rain, which fell incessantly all day, though in the dry season. On Tuesday, after worship with the people and an address to them, I left for Pyeekhya, and arrived there about 2 o'clock P. M., after travelling a considerable part of the way in the rain.

General meeting at Pyeekhya.

I was well pleased with the appearance of things here. A meeting had been appointed of delegates from all the churches, and I was expecting brn. Bennett and Benjamin from Tavoy, and br. Brayton from Mergui to join me, to consult together on the general interests of the churches. The season had been marked by an extraordinary amount of sickness. A species of cholera infantum prevailed extensively. Almost all the children in this and other villages were attacked by it. The older people suffered greatly from fevers, so that their harvest, which should have been completed two weeks before, was still unfinished; and so great was the amount of sickness in some places, that the people were obliged to let their rice waste for want of ability to gather it in season. Yet I found ample preparation for the people expected from abroad, as well as for the teachers who were to come. A large new chapel was erected, with board floor and gables, and boards abundant for the sides were in readiness, but not yet put up for want of time. For boards and nails the church had expended about ninety rupees, and all paid down, without any help or even suggestion from the missionary. The posts and timbers of the chapel are large and substantial. A temporary addition was put up for the accommodation of strangers, and the house erected for the missionaries was partitioned into rooms for four. Though suffering from sickness in their families, the disciples seemed cheerful and earnestly expecting the meeting. The church had no contributions in money from other churches, but I was happy to see a large pile of bamboo which the church at Patsauoo had brought down for use,—much more than was needed.

The first object to be attended to was to arrange the order of business to be introduced for the consideration of the meeting. This was no trifling thing. Regular business is contrary to the habits and foreign to the understandings of the people. The simplest things are to

be simplified or not understood. A list of subjects was first presented to the pastor of this church and explained till he thought he understood it, and it was therefore hoped that a good and effectual beginning was made. The amount of ceremony used in recording these things almost makes me laugh in reviewing them, particularly when I think of the aspect they will have should they meet the eye of the churches at home; yet to impart a satisfactory knowledge of them and an intelligent idea of the transaction is by no means one of the least things I have undertaken.

In the evening, we listened to a discourse from the native pastor of the church, which seemed to be one of a regular course of expository sermons, and was delivered with energy and force. The next day was spent in writing out in Karen the subjects for consideration in the meeting, in further explanation of them and of the mode of transacting business, and in attention to other important matters of detail. Below are the topics of business, which I think of the first importance to the welfare of the churches.

Subjects for discussion.

1. To induce all the members of the churches to read, or to have read, a passage of Scripture twice every day in their families, and severally to institute regular family prayer in their houses.

2. To induce all the members of the churches to assemble at some appointed time on the Sabbath, to consult together on the signification and import of some passage of Scripture which has been given out the week beforehand, for their mutual improvement and encouragement in the Christian life.

3. To have the children in all the churches collected into Sabbath schools, and suitable teachers appointed, the whole, with the Bible classes, to be under the superintendence of the native preachers or assistants stationed over the several churches.

4. To consider the importance of having suitable persons selected and sent out as evangelists, to spend their time exclusively among the unconverted, under the direction of a committee consisting of the pastor, deacons, and two or three stable members of the churches from which they are sent out. Also, to look after suitable persons in the school for native preachers at Tavoy during the dry season, and send them out two and two as may be judged best, to preach among the unconverted; also, to report on their faithfulness and the time they have spent, and to suggest to the missionaries the amount of compensation they ought to receive.

5. To discuss the subject of improvement in the outward affairs of the churches or in the habits of the disciples, such as—having comfortable houses to dwell in; the cultivation of habits of industry and prudence; the husbanding of time for efforts to enlighten the understanding and enlarge the circle of intelligence; the question how far the commands of God forbid indolence, and the pursuit of such habits as must tend to the dispersion of his people and to the hindrance of progress in the general spread of his gospel and kingdom among men.

6. To appoint persons to write a letter to the churches or the Association in Maulmain and the upper province, requesting a correspondence with them by letter, and if practicable by messengers.

Also, to appoint a place within these provinces for all the churches to meet next year by their delegates, who shall bear letters from the churches reporting their condition, numbers, and the prosperity of religion among them.

Brn. Bennett and Benjamin arrived about midnight. I went down to see them on board their boat, and learned that my family were ill and that the cholera had begun to rage at Tavoy.

Commencement of the meetings.

From the circumstance that the people were busy in their harvest, the meeting was postponed one day, and on the 21st four meetings were held for preaching, &c. and on the 22d, being Saturday,

three meetings were held,—the afternoon being given to preparation for the Sabbath. Meanwhile, at meetings of the assistants and leading members of the churches, explanations of the nature of the proposed business were made and were received with favor and with much interest.

On the Sabbath, in order that the people may know something of the nature of a Sabbath school, the children were called in the intermission and organized into classes, teachers were appointed and their lesson for the next week given out.

The business meeting was commenced on Monday at 10 o'clock. After singing and prayer, br. Bennett moved and put the motion that br. Cross be chairman of the meeting and that San Saumoo be appointed secretary. A committee consisting wholly of natives was appointed by the chair to bring forward subjects to be acted upon by the meeting and arrange its sittings.

The subject first brought forward was that of family worship and the reading of the Scriptures. Speeches were made by a number of natives explaining and enforcing the subject, after which remarks were made by brn. Benjamin and Bennett, at considerable length, showing the practibility, the benefits, and the absolute necessity of the practice for the stability and comfort of the churches. At the end of the discussion the whole was summed up and put for a decision. The vote was prompt and unanimous in favor of adopting and putting in practice the recommendation.

In the afternoon session, the committee introduced the subject of Bible classes and Sabbath schools; also, a resolution exhorting the churches to adopt the practice of meeting on Sabbath mornings for mutual confession and prayer. These subjects were introduced by natives and four or five speeches made by them, of some of which I should be glad to record the substance if my limits would admit. Speeches were also made by brn. Bennett and Benjamin and by the chairman, and on putting the motion of the committee to vote a unanimous vote was given in its favor, and it is confidently hoped will not be a dead letter. The spirit manifested there, and what has already been done by the churches, give pretty good assurance that the Bible classes and Sabbath schools, as well as the weekly meetings for confession and conference, will be generally maintained.

The evening meeting for preaching was more fully attended. Many people came in from abroad, and it began to be manifest that the accommodations made for seating the people were none too large.

Second day's proceedings.

The next morning the committee introduced the subject of external improvement, and the whole day was spent in its discussion. The advantages of a permanent location were pointed out. Mr. Bennett entered fully into the subject of the practicability of cultivating the lowland rice, and of making improvements by planting fruit trees, feeding pigs, and introducing the Burman loom for weaving. Many sensible and forcible things were said by the native preachers on this point. It was one in which they feel specially interested. The disadvantages of the people gliding away from their chapels, and with this idea having no fixtures, nothing permanent, were pointed out with many happy illustrations and much good sense. It was finally asked:

"Why are the Karens a poor, oppressed people? Because they suffer themselves to be a wandering people. Why are the Karens a sickly people? Because they are a wandering people. They eat everything they can find, and lodge in miserable sheds, with their bodies ill clothed, and how can they be otherwise than an unhealthy people? If you would avoid all this, stop your wanderings, cast about for some permanent abode, and do not run from it for every little cause of alarm, which you may chance to hear, as you have heretofore been in the habit of doing. Make yourselves good houses and live in them.

Cultivate for yourselves good and wholesome kinds of food. Clothe your bodies with good raiment and keep it clean by washing. Plant trees and raise domestic animals, and you will succeed. God will give you health and strength. You will not be the helpless people you now are. Your hands will find abundance for yourselves, and to help the poor. You can give of your substance to support the gospel. This will be a luxury which you have been little qualified to enjoy. You see that by your roving habits you have run away from all your blessings, and these habits indulged in will scatter you away from all your religious privileges, and your children will be no better than you have been,—perhaps worse. Establish yourselves like Christians *rooted and grounded* in the faith. Have habitations in which you can entertain strangers, and be a support to the weak." The vote was taken on this subject with considerable interest, and it is most sincerely hoped that some impression has been made that will be permanent. All, however, must depend upon the blessing of God.

The Romanists have fixed their habitation upon the opposite side of the Pyeekhya river, and can almost overlook the whole village. There are three priests here now, I believe. They sent some one last night to say that it would be the birthday of their king, and they intended to fire a salute as the English do for their queen: we must not therefore be alarmed when we heard the guns in the night. The Romanists are full of flattery. They would say to the people, "Why don't your teachers come to us? If they will come we shall be happy to make them a visit." In reply to this piece of information, it was replied, "Is it necessary for us to go and converse with the great tempter himself, in order that he may come to us in return?" I think no impression has been made by these priests on the minds of any of the disciples. A few of the unconverted have come about them, but for what purpose I am unable to say. It would seem that they often sent some of their dependents to inform us and the people that their religion and ours was the same.

Br. Brayton arrived in the evening, a little after sunset. He had been making a tour on the Palah, and had baptized ten Pwos in that neighborhood.

Third and fourth days' proceedings.

The committee now brought forward the subject of giving letters from one church to another, when any one wished to transfer his membership. The discussion on this subject embraced the general one of stability and permanence of abode, as well as the peculiar benefits arising in any place from a strict habit of giving letters to members who wished to change their location.

Another subject introduced by the committee, was that of appointing evangelists, and a committee in the churches who shall look after them, as well as the students who may be sent out by the church to preach during their vacations. This was a most interesting day. Many little items of business were transacted, among them provision for correspondence. The suggestion was made by br. Bennett, and readily received, that we might correspond with a native association at Calcutta. The next meeting is appointed to be held at Matah, on the 30th of December, 1850. Shara Quala, was appointed to preach a sermon on the occasion, and in case of his failure, Sandoo to supply his place. The peculiar meetings for business were now brought to a close. The chairman made a brief statement of what had been done, during the meetings, and there was evident emotion on the part of the assembly when all was announced as completed.

GERMANY.

LETTER OF MR. LEHMANN.

[*Continued from page* 259.]

Love feast.

April 3.—We have had very blessed meetings of late. My hoarseness was

healed, and I could again preach the unsearchable riches of Christ. The feast of Easter always brings to us many hearers who on other days would not come, and so I had ample opportunity to speak to them on salvation. We have, in common with most of our churches, a love feast at that time, which this year was a glorious occasion,—to see many brethren and sisters from far, and many inquirers and believers of other denominations, cordially united to enjoy the goodness of God in a simple meal, and improving the opportunity to hear many addresses and sing many of our choicest hymns. There was great reluctance to withdraw, so that I was at liberty very late.

Funeral—opposition.

I then made ready for another journey, and early yesterday morning was off for Zäckerick again. Intelligence had reached me that the aged mother of our br. Koppen had died. She was still caring for the household and for the children, but at my last visit was struck by apoplexy, which soon led to her death. Br. K. instantly wished me to come and assist in her burial. I complied with his wishes, passed again the Oder, and found his carriage waiting for me, by which I soon arrived at Zäckerick. It was an extraordinary occasion. Z. is one of the largest and wealthiest villages along the Oder. The family of br. K. are in the highest reputation. Accordingly, a very great assembly was together, and I must proceed with the service according to the customs here, which are very peculiar.

I first addressed them from 2 Tim. 1 : 10, which I was enabled to do with boldness, all doors being open and every corner filled with very attentive hearers. Then we followed the hearse, and at the grave we found almost the whole village assembled, where, after some usual rites, I spoke again from Phil. 1 : 21. I was very happy that I could apply these excellent words to our deceased sister, who had adorned her profession by a life before God. The multitude around me listened with the greatest attention, and some with amazement. It was the first time I ever spoke publicly in the open air to such a congregation, as in Berlin we are not allowed to officiate at burials, and I hope that it will not be without a blessing.

Afterwards there was a great supper in the house, which is usual here, and its omission is regarded as showing a want of veneration for the deceased. All the relatives and friends partake, and upwards of one hundred dollars are frequently spent. I had to preside, and availed myself of this opportunity to promote the interests of the Redeemer. To-day, I have conversed much with br. K., and hope that the event will serve, under God, for his establishment in the truth and faith.

I also received a letter from our br. Allenstein, in the Altmark, in which he writes some interesting particulars. He has lately baptized one female; they expect much good. Discipline has been necessary in the case of some others. Meetings in several places have been held regularly, which promise a good harvest. This may be appreciated by the fury of the world, which has broken out in an unwonted degree. In one village, the schoolmaster had become friendly to our brother and given the school-room for the meetings, which were crowded. The clergyman of the village, when he heard of it, very gladly approved of it and expressed his joy to have found a fellow-laborer. But when he heard that he was a Baptist, he suddenly changed his mind and warned people against the *anabaptist*. The consequence was that the schoolmaster also withdrew himself and the use of the school-room.

In another village, the fury of the enraged mob broke out very severely. A certain locksmith, particularly, threatened to heat an iron staff red hot, and beat the "praying people." But the day he proposed to execute his threat he was thrown down in the forest by a falling tree, and scarcely escaped with his life. But the other people did their ut-

most. Among other insults, they opened a window and endeavored to throw a dog into the meeting, but the animal leaped to the side. A tailor climbed into a tree from which to throw stones into the window, but fell to the ground. At another occasion the locksmith came, but the meeting was peaceful: he listened all the time silently and attentively at the door, and then went calmly home. Br. Allenstein expects much fruit from all these struggles, and feels encouraged to preach constantly, in season and out of season. They call him everywhere the "Mucker King," the word "mucker" having lately come up to express utter contempt for the "pietists."

Spandau—additions in Berlin.

Berlin, April 9.—Before I left Zäckerick we had an interesting evening, when I preached to as large a congregation as on the preceding day. I felt much strengthened, and had for my text, Is. 55 : 1, &c. The movement was very considerable, and I pray that the fruit may be accordingly.

On the last Sabbath I was in Spandau, where a new room for worship was opened in the dwelling of one of the brethren. Though at present it is only small, yet it will serve for a while and promote the interests of the Redeemer. About thirty listened attentively to the preaching of the gospel. In the afternoon, one of our brethren from Berlin assisted in commencing a Sabbath school with sixteen children, under pleasing auspices, while I returned on foot to Berlin to preach there to a well filled meeting.

At our church meeting yesterday we reädmitted an excluded brother, and heard the Christian experience of three new converts; so that there are now eight desiring fellowship, most of whom will probably be baptized shortly.

My last quarterly letter is now probably in your hands. Since that, I have received your favor of February 13th, and was much delighted and comforted by the kind sympathy of our dear American friends.

GREECE.

JOURNAL OF MR. ARNOLD.

[*Continued from page* 261.]

Jan. 9.—Visited sister T——, to-day, and endeavored to awaken in her mind more interest in the missionary cause, following the endeavor with prayer before leaving. How much more of spiritual joy she would have, if she were contributing, according to her ability, to the salvation of those around her, by personal influence, and of those remote, by her pecuniary offerings, and of both, by prayer.

Feb. 2.—Read to-day an article in the "Age," (*Αἰὼν*,) a newspaper printed at Athens, and famous for its zeal in behalf of the Greek religion, mentioning the case of the priest referred to Dec. 20, and also attacking Mr. Pelecassi, and our br. Kynegos. Like almost all that Greeks write on the subject of proselytism, the key-note of the article was the preservation of the integrity of their church, as the indispensable means of advancing their national glory. Thus they make religion only the means to a worldly end, the church the mere tool of the state, orthodoxy but the servant of patriotism, and the spiritual kingdom of our Redeemer and Lord, an engine for building up a temporal kingdom of their own. So, like the Jews of old, they seek to monopolize Christ, and make him a *national* Saviour and glorifier of the *Greek* race. In verification of this charge, take the following extract from the article in question. "The entire Greek race, (*τὸ πανελλήνιον*,) in all parts of the earth, in Asia, in Europe, in Africa, in America, and wherever scattered throughout the whole world, preserve the orthodox religion unchanged, as a sacred palladium, *inasmuch* as they reasonably and justly regard it as the *only foundation* of the *future grandeur* and *glory* of their common country, beloved Greece. To speak more plainly, constitution, state, nation, gospel, church, orthodoxy, are identical in the view of the Greek. (*Ταυτίζονται διὰ τὸν Ἕλληνα.*)

For so intimately are these elements united and joined to one another, that the mutilation or degeneracy of any one of them involves the abridgment or the entire destruction of the rest." After mentioning the case of the banished priest, the article goes on to speak of Mr. Pelecassi, as "the well-known perjured apostate from the orthodox Eastern church, who attends the Protestant church every Sunday, and who knows how to multiply the talent entrusted to him well and skillfully, both openly and secretly." In illustration of this last statement, the writer goes on to say that "Mr. P. has instilled his own sentiments into Ulysses Kynegos, who was punished a year ago by the church, and deprived of his place as a teacher by the government. This last has caught in his proselyting net a few other unclean reptiles, which compose his little party," (one knows not which most to admire here, the truth, the charity, or the rhetoric,) "who are paid out of the American treasury in Corfu." K. it is added, "teaches wherever, whenever, and to whomsoever he may, sometimes in his own house, sometimes in the house of a friend of the same sentiments, (I suppose the allusion is to our br. York,) but the whole community abominates and abhors them all. Of these things, well known in every corner of Zante, it is needful that the press should speak, lest, in process of time, they should lead to the most disagreeable consequences. The church of Zante, in particular, ought to give its doubly watchful attention to these grave and interesting matters. It ought to pluck up the growing evil from the roots, and by a stern decree smite as with a thunderbolt (καταχεραυνώσει) Robert Pelecassi, the prime mover, and to make an example of him, as also of the few other individuals who have apostatized from the Greek church. The bureau of ecclesiastical affairs and of public education, ought to take energetic measures against them. The public ought to make prudent and moderate representations of the matter to the proper authority, in order that simple, quiet, and pious people may be delivered from such disturbers of the peace." It is gratifying to observe that, with all the bitterness of this attack, there is no plausible imputation against any of the parties attacked.

3.—Preached in Greek to-day for the first time for four Sundays. The last time (Jan. 6,) I had only four hearers, besides members of the family: to-day only three. Text, "Thy will be done on earth as it is done in heaven." At the communion this afternoon, *all* our little band were present, consisting of our two Greek brethren, and our two sisters with ourselves, in all seven.

12.—This evening had at Scripture class, four Italians and three Greeks, all interesting young men. Three of the Italians were lately from Rome, and all three desire to profess themselves Protestants, as well as those who came from Ancona. Happy would it be for them, if they were as earnest to gain that spiritual liberty, which only the Son of God bestows, through the knowledge of the truth as it is in him, as they are to enjoy that civil liberty which they inseparably associate with the Protestant religion. But I am glad to find that none of these five young men seem to partake of the skepticism too common with those who are disgusted with the abuses and frauds of the Roman Catholic church, without knowing much of Protestant doctrine.

28.—This afternoon an English gentleman called on me to put me on my guard against evil-minded persons. A Greek priest had been speaking to him of the excitement which exists among the lower orders about our br. Xidactilo's conversion. The priest said there were malignant and unprincipled persons abroad, who were making it their business to stir up the rabble to some act of violence; and that there was every probability that the scenes of Dec. 1841 would be renewed. For some time past, br. X. has been unable to walk the streets without hearing insulting and threatening language; and he is now

almost shut up in his room. Several times it has been reported that he had been severely beaten in the street; and on one occasion, at least, there seems sufficient proof, that a person was seeking for him with a purpose to use violence upon his person. But he was not found. The gentleman who told me this believed the danger to be real, and advised me to be very circumspect, and not to be seen with br. X. or have him come to my house, for a time at least, till the irritation should subside. I am persuaded that the danger is not so serious as the priest's representations and my kind friend's anxiety would make it appear. But we are in the midst of a community in which there are many persons who could easily be induced to perpetrate almost any crime for a reward, if there were or seemed a fair prospect of escaping punishment; therefore we must trust not in any goodness of man, but in that goodness of God which endureth continually, and in that Divine power, which does not suffer the malice of wicked men to exceed the bound which it appoints.

March 2.—Another warning this evening to be on my guard, from a Greek lady, a neighbor of ours, who is however apt to be much alarmed with little cause. Both she and her husband, (who is an Englishman,) assured me that the excitement of the lower class of people is very great against us, and that I ought not by any means to venture out in the evening. As for br. X. the lady said, with great seriousness and emphasis, that his life was not worth a shilling. Perhaps, after all, these threats are only like those by which the enemies of the prophet Nehemiah endeavored to terrify him; and the object of them may be to drive our brother away from Corfu, or to deter others from following his example, and so hinder the work of the Lord from advancing. I had purposed to go out this evening, to call on a gentleman in the opposite part of the town; but this warning, given with so much appearance of sincerity and alarm, led me to consider whether or not I ought to do so. But after deliberation, I concluded that the business on which I was to go was a part of my duty, and ought not to be deferred to Monday, (this is Saturday evening.) So I went and returned without meeting with anything unusual.

3.—Sunday. This morning br. X. wished me not to open the room for preaching, lest there should be some tumult. I told him if any came, I should preach to them; but left him quite free to do as he thought most prudent in regard to appearing himself. He concluded to go down. About a dozen persons came, all of whom were of the lower class, and some of them rather desperate looking fellows. Before I had done reading the chapter, they all left the room, but after prayer they returned, and heard the sermon about half through. Br. X. recognized among them one whom he knew as a ringleader of those who had threatened him with violence. After sitting some time among them, he was so overcome with fear, that a tremor seized him, and he was obliged to leave the room, and come up stairs. It was then that the rest went out. But no one attempted to offer any resistance to him, or uttered one insulting word. After recovering himself a little, he came down again: but my hearers did not return. Some two or three only came to the door, and heard the rest of the sermon. I was grieved that br. X. was unable to conceal his agitation, as it gave encouragement to his enemies, and deprived our cause of the good impression which would have resulted from a quiet service at such a time. But it was a pardonable infirmity, in the existing circumstances.

10.—Sunday. This morning had a very small and variable audience, not exceeding seven at any time: preached from Matt. 6: 11, "Give us this day our daily bread." In the evening, held the English service in our own house, as the school-room where it is usually held was prepared for the balloting to-morrow,—the first choice of representatives

under the new law enlarging the electoral franchise. Text, Mark 2: 7, "Who can forgive sins, but God only?" Only thirty were present.

I have been out almost every evening for a week past, and with one exception alone, and sometimes late;—not purposely, but because duty has seemed to require it; but I have not met with any insult.

I must pause here for the present. The above extracts will show you something of the features of our work for the last few months. The times are very exciting. Political animosities are at their height, and we know not what a day may bring forth.

I have not mentioned the English class which I have had for the last two or three months, for the benefit of br. Xidactilo and the Italians.* This, with the Scripture class, has occupied my evenings pretty thoroughly.

Br. Xidactilo has some hopes of getting a temporary situation in one of the clerk's offices; but he has been disappointed so often, that I hardly dare to hope. He is reduced to the greatest straits.

It is now Lent, and the Greeks have preaching in two or more of their own churches. I have no hope of hearers till after this is over. I have been two Sundays to hear, and met with no uncivil treatment.

* I mean a class for the study of the English language.

OTHER BENEVOLENT INSTITUTIONS.

AMERICAN.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The thirteenth annual meeting was held in New York, May 22d. The treasurer, William Colgate, Esq., presented his report, and the corresponding secretary, William H. Wyckoff, Esq., the annual report of the Board of Managers, both of which were accepted.

A considerable portion of the time allotted to the annual meeting was consumed in the discussion of the following resolution, moved by Rev. Isaac Wescott, of N. Y.:

Resolved, That this society, in its issues and circulation of the English Scriptures, be restricted to the commonly received version without note or comment.

Rev. J. N. Granger, of R. I., offered the following:

Resolved, That the second article of the constitution be so amended as to read as follows: "It shall be the object of this society to aid in the wider circulation of the Holy Scriptures in foreign lands."

This resolution was referred to a committee consisting of Rev. Messrs. J. N. Granger, A. Perkins, G. B. Ide, D. D., Edward Lathrop, Robert Turnbull, and E. Tucker, D. D., and Hon. F. Humphrey, to report at the next annual meeting.

The society proceeded to elect officers and managers. Rev. Dr. Cone was re-elected president, but declined the office. S. R. Kelley, Esq., offered his resignation as a member of the board of managers, which was accepted, and Rev. Dr. Welch was elected to fill the vacancy. The following are the officers of the present year:

President, Rev. Bartholomew T. Welch D. D.; *Vice Presidents*, Rev. Charles G. Sommers, Hon. Ira Harris, LL. D., and twenty-one others; *Corresponding Secretary*, Rev. Sewall S. Cutting; *Recording Secretary*, Rev. Morgan J. Rhees; *Treasurer*, Nathan C. Platt; *General Agent*, Rev. J. R. Stone.

The report states that 41,269 copies of the Scriptures were published at the De-

pository within the year, making with those of former years, a total of 334,327. The issues for the year were 13,759 bibles and 31,618 testaments,—total, 45,377. There remained in the depository 9,129 bibles and 11,440 testaments—total 20,569 volumes. Fifteen life directors and 509 life members were constituted during the year. The gross receipts into the treasury, including a balance from last year of $631.95, were $41,625.01. The disbursements were $41,235.33, leaving a balance of $389.68. Of the disbursements $16,888.43 were for the printing and distribution of the scriptures in Europe and Asia, $9,000 being expended through the Missionary Union.

AMERICAN TRACT SOCIETY.

The annual report presented in May last, at the anniversary meeting in New York, presents the following facts.

Seventy-three new publications were stereotyped during the year, or in process of printing, of which twenty-eight are volumes, making the whole number on the society's list 1,528, of which 284 are volumes. Besides these 103 publications, including eleven volumes, were sanctioned at foreign stations, making in all 2,490 publications abroad, of which 207 are volumes. Of the Family Christian Almanac 320,000, and of the American Messenger, monthly, 160,000 copies were issued. There were *printed* during the year 982,700 volumes, 8,888,200 publications, 307,636,200 pages; and *circulated* 939,602 volumes, 7,897,792 publications, 280,697,792 pages; exceeding the circulation of any previous year by 46,288,200 pages. For gratuitous distribution grants were made to the amount of 58,138,820 pages, valued at $38,759.22.

The donations and legacies for the year were $105,894.80; the receipts for sales $202,371.92; balance in the treasury at the beginning of the year $157.06; total resources $308,423.78. The total expenditures were $308,313.55, leaving $110.23 in the treasury. Of the expenditures $15,000 were remitted to foreign and pagan lands.

Statistics of some local societies exhibit such results as these, flowing from tract distribution: In New York, 1,979 children were gathered into Sabbath, and 457 into public schools; 3,047 persons induced to attend church; 1,710 temperance pledges obtained; 1,398 district prayer meetings held; thirty-seven backsliders reclaimed; 168 persons hopefully converted, and 117 converts united with evangelical churches. In Brooklyn, 416 pupils were gathered into Sabbath and sixty-one into public schools; 149 persons induced to attend church; 5,000 signatures obtained to the temperance pledge, and thirty-seven hopeful conversions reported. In Philadelphia, 46,000 families were supplied monthly with tracts, and not far from one hundred conversions are reported.

The number of colporteurs in commission April 1, was 324; whole number employed for longer or shorter periods, including students in vacations, 508.

The Society at Boston reports its receipts $60,024.28, of which $27,982.96 were from the sale of publications. The number of volumes circulated during the year was 86,246; of the American Messenger 49,000 copies monthly. Twenty-five colporteurs have been employed, who visited 35,726 families.

PRESBYTERIAN BOARD OF MISSIONS.

The Board lost by death during the past year their venerable president, Rev. Dr. Miller, one vice president, one member, and four missionaries of the Board. The receipts into the treasury amounted to $126,075.40, the expenditures to $124,938.01, leaving a balance in the treasury. Twelve missionaries, and ten female missionaries, were sent out during the year to the different stations. The missions of the Board are among the Indian tribes of this country, in Africa, India, Siam, China, and the Jews in this country. Of the persons sent out last year, two missionaries and their wives were sent to establish a new mission on the western coast of Africa, at some point near the equator. The Board also contribute for the spread of evangelical truth in the countries of Papal Europe. The missions to the Indian tribes are in an encouraging state, but there is an urgent demand for lay teachers and assistants in the existing missions, and

others for which there are plain openings. In the African missions there are five clergymen and three laymen employed, three churches and several schools, and the missions are advancing. In India there are three missions, twenty-three missionaries, sixteen female missionaries and twenty-one native preachers and assistants. The churches at eight stations number about 200 members, and 1,230 scholars are instructed in the mission schools. There are five missionaries in Siam. In China thirteen missionaries, including two physicians and one lay assistant, and nine female missionaries. At Canton is a school of eighteen boys. Worship in the chapel had been interrupted temporarily, but the missionaries had labored with some success in distributing tracts, &c. At Ningpo is a church of eight members, two having been added the past year, and seventy-five pupils in the day and boarding schools.

AMERICAN SUNDAY SCHOOL UNION.

The receipts last year were $167,652.07, —balance remaining from previous year $4,362.25, and books on hand valued at $75,544.76. The expenditures (including books on hand) were $248,559.08. 103 colporteurs have been employed for various periods of time in twenty-five States and territories, who have established 1,238 new schools, visited and revived 2,345 other schools, the whole including 20,137 teachers and 157,628 scholars, and have distributed by sale and donation nearly $28,400 worth of religious books. Donations of books, tracts, &c. have been made, valued at $16,608.86. The total value of publications distributed during the year was $132,872.87.

AMERICAN AND FOREIGN CHRISTIAN UNION.

The anniversary was observed in New York in May last. This society was organized by the Union of the Foreign Evangelical Society, the American Protestant Society, and the Christian Alliance. It maintains missions in France, and other countries on the continent of Europe, and among French, Spanish, Portuguese, Italian, German, and Irish emigrants to this country. France and Italy receive the most attention from the society, but laborers are sustained in Germany, Russia, and Sweden, and an agency for Ireland has been organized at Dublin. The receipts for the year, including the Portuguese fund, were more than $52,000, and the number of missionaries at home and abroad about seventy.

AMERICAN SEAMEN'S FRIEND SOCIETY.

This society maintains chaplaincies at ports in the Sandwich Islands, the Navigator Islands, China, France, Sweden, West Indies, Brazil, Chili, and the most important ports in this country. Experience has shown that as the result of the labors of this and kindred associations,

"1. Seamen are rapidly rising in the scale of social and moral improvement.

"2. The means employed for the benfit of seamen have been made signally efficacious by the Holy Spirit.

"3. Effort for the spiritual good of seamen is one of the best modes yet discovered for creating and supplying a demand for the word of God on foreign shores."

FOREIGN.

BAPTIST (ENGLISH) MISSIONARY SOCIETY.

The annual meeting was held April 25, in Exeter Hall, London, Alderman Callender, of Manchester, in the chair. The annual report states the total receipts of the society at £19,776 13s. 1d. A debt of £4,946 17s. 10d. existed at the beginning of the year, which has not been increased, but in order to bring the expenditures within its income important reductions have been necessary. Should the income of the society be further diminished, further retrenchment will be necessary, but it is to be hoped that the committee will be spared such a necessity.

The society has about 194 stations and sub-stations in Asia, on the west coast of Africa, in France and the West India Islands; fifty-three missionaries and their wives, nine female teachers, 119 native preachers, about 200 brethren who labor gratuitously to some extent,

and thirty or more school-masters. Two missionaries deceased the past year and one station has been relinquished.

Large editions of the scriptures have been issued in the various languages of India, and of portions of them in Africa and Central America. Connected with the missions (not including Jamaica) there are 108 churches, embracing nearly 5,000 members, and over 300 candidates for baptism. The clear increase reported during the year is 188. The most promising fields are Bengal and the Bahama Islands, and in India the prospects of evangelization are much brightened by an act of the East Indian government for establishing freedom of conscience. At nearly all the stations of the society, day and Sunday schools are established. The returns which are not complete, enumerate a total of eighty-nine day schools with 3,980 pupils, and fifty-eight Sunday schools with 2,680 pupils.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting was held at Exeter Hall, London, April 29, Fox Maule, Esq., M. P., in the chair. The financial statement shows the receipt of £111,685 13s. 6d., and the expenditure of £109,168 10s. 7d., the debt of the society being £10,841 13s. 2d. The following is the general summary of their missions:

Principal stations or circuits, 324; chapels or preaching places, 2,992; missionaries and assistants, 427; other paid agents, as catechists, interpreters, teachers, &c., 781; unpaid agents, as Sabbath school teachers, &c., 8,087; church members (including Ireland) 105,392; on trial for church membership, 4,830; scholars, 78,548; printing establishments, 8.

ENGLISH CHURCH MISSIONARY SOCIETY.

The annual meeting was held April 30, at Exeter Hall, the Earl of Chichester, presiding. The income for all purposes, including the special funds, was £104,273 6s. 10d., the expenditure £83,710. 19s. 1d. During the year thirteen clergymen had been sent out, three have been ordained in the missions, two have died and seven retired, making a net increase of seven ordained missionaries. The number of clergymen employed in the missions is 147,—eighty-seven English clergymen, forty-two natives of the continent in English orders, five in Lutheran orders and thirteen native clergymen; European laymen, catechists, secretaries, printers, &c., twenty-seven; attendants on Christian worship estimated at 107,000; communicants, 13,551; children under Christian education, 40,000; increase in the number of communicants, 548. The principal fields of operation are on the continent of Europe, in India, China, East and West Africa, on the Mediterranean, in New Zealand, and the North West coast of America.

LONDON MISSIONARY SOCIETY.

The annual meeting was held at Exeter Hall, May 9th, Sir E. N. Buxton, Bart., M. P., in the chair. The financial statement showed the receipt of £62,545 0s. 11d., and an expenditure of £64,489 9s.5d. The number of missionaries is 170, laboring in Polynesia, the West Indies, South Africa, China, and India. One had died and two retired from the work, but their places were supplied and there had been an increase in the number of native laborers. Of the missions in the Pacific those in the Navigators' Islands have been injuriously affected by a war among the natives, which at the latest accounts was practically ended; and those in Tahiti have suffered by the interference of the French government, yet numerous accessions have been made to the churches. In the West Indies, though suffering from poverty, the churches report a gratifying increase in numbers, intelligence, and zeal. In South Africa, one of the earliest of the society's missions, abundant fruit has been gathered. In India the increase of the mission churches has been encouraging, and in China, though the progress of the truth is slow, yet the results are of a hopeful character. The government of India, in proposing to remove the legal disabilities which have impeded conversion to Christianity, and to abolish the accustomed donation to the worship of Juggernaut, is likely to take away the most formidable external obstacles to the truth.

BIBLE TRANSLATION SOCIETY.

The annual meeting was held April 24th, S. M. Peto, Esq., M. P., presiding. During the year there had been printed in the various languages of India 74,500 copies of the scriptures and portions of the scriptures. A report from Mr. Thomas on the state of the translations states that 191,000 copies were printed from January 1847 to December 1849, and 157,256 copies distributed. Versions of the gospels of Luke and John have been published in the Chinese language, in an improved edition of Dr. Marshman's version, and the gospels of Matthew and Mark were nearly ready for publication. The Acts of the Apostles and a portion of the book of Genesis have also been issued.

The receipts of the year amounted to £1,466 16s. 9d., and its objects are commended to the regard of the churches. £1,200 had been granted in aid of the translations carrying on at Calcutta.

JEWS' SOCIETY.

The annual meeting was held April 23d, Lord Ashley in the chair. The receipts of the year were £32,515 3s. 5d., the expenditures £26,484 14s. 11d., investments £5,624 5s. 3d. The society speak with gratitude of the measure of success they have met with, the accessibleness of Jews to Christian influences, their increased disposition to study the New Testament, and their claims on the church to labor for their salvation.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting was held on the first of May, the Earl of Harrowby, presiding. The receipts applicable to the general purposes of the society were £44,135 2s. 11d., including £31,413 1s. 7d, free contributions from auxiliary societies; receipts from bibles, testaments, reports, &c. were £45,435 16s. 1d.; other sources £2,063 13s. 7d.; total receipts £91,634 12s. 7d. The expenditures were £97,246 2s., of which £31,386 9s. 10d. was for printing the scriptures in the languages of the continent of Europe, and £4,872 in languages of Asia, Africa, and America. The issues of the society from the depot at home were 783,203; from depots abroad 353,492; total, 1,136,695 copies.

MISCELLANY.

CHINESE INSTITUTIONS.

Rev. W. Farebrother, of the London Missionary Society, in an address before the Baptist Missionary Society in London, explains some of the contradictions in the Chinese character and institutions.

In China, they found a people clothed in beautiful vestments, but offensive in their habits, ridiculously polite, and again, most insulting and overbearing— a people spread over a country larger than the whole of Europe, and yet governed by a patriarchal form of government! and passing on from generation to generation without any popular tumult, all bowing down with the most implicit obedience to the commands of their imperial father. They found the people in many parts highly civilized, and in others most barbarous, the makers of fabrics which our manufacturers in vain attempt to imitate; and while there was with them a prevalence of education, and institutions which displayed consummate skill and high powers of adaptation of government, they found them descending to the most silly and ridiculous practices, and profoundly ignorant of everything beyond their own empire. In the southern part of the empire, he had seen the bodies of infants floating in the river, and had heard infanticide defended. Farther north, there was no trace of this horrible practice, but on the contrary he found there foundling hospitals, where orphan children were educated, clothed, and supported by the voluntary contributions of the people. In some cases he had seen the poor left to

die unnoticed and uncared for; in others, public halls were established, where provisions were served out, and their wants were attended to. So numerous were the contradictions and anomalies in the Chinese people, that it was difficult to give any intelligible account of them. But he would try. They had been accustomed to think and speak of China as though it were one comparatively small country, like England or France, composed of one people; whereas it was composed of sixteen or seventeen different nations, all living under one patriarchal form of government. That they had had so many and contradictory accounts of China was in consequence of those who gave them having visited different, and each only one, portion of the country. The Chinese had been represented as an unchangeable people. What could be more absurd than to suppose that thousands of men could reach a certain point and then stand still? China had had her changes as well as other countries. She had had her periods of Augustan excellence and mediæval ignorance—she was now undergoing great changes, and it was more than probable that at no distant period that vast empire would crumble to pieces. The barbarism which pervaded the larger portion of the lower classes was gradually extinguishing a high state of civilization, and when a man who had lived there but a short time spoke of the degraded population of China, he would say to him, "remain a little longer, and you will find in the upper classes a degree of refined civilization which you could not expect." Benevolent institutions had been known in China for centuries. When he was last at Shang-hai, he visited a foundling hospital, the report of which he now possessed. It was a singular and interesting document. The first eight or ten pages contained a history of the institution, by which it seemed that it had been founded originally by a rich merchant, about 140 years ago; but the endowment not being sufficient to meet the expenditure, an appeal was made annually to the public for its support. Then came the rules; the number of inmates; and next, the appeal to the public, in which the managers say—"Let all act from benevolent motives—let there be no compulsion." Then came an account of the receipts and disbursements; a list of subscribers under the head of "Account of the good and faithful who joyfully subscribe;" and then, unlike many of the societies here, there was a balance shown in its favor. On one occasion, he went with Dr. Lockhart into a large building in one of the streets of Shang-hai, which on inquiry they were told was the hall of the Imperial Humane Society for the recovery of drowning persons; and in one room they were shown a great black-board, on which were inscribed the names of several persons who had been rescued from the river. In another room, a number of couches, or beds, to which the rescued persons were taken, in order that suspended animation might be restored. And in another were a number of coffins, and they were told that when persons who were drowned were not claimed within twelve hours, they were buried at the expense of the institution. There were also halls of universal benevolence; and no sooner had the mission established their medical hospital, than the rumor of it reached a great city in the interior, containing 3,000,000 of people, and in a short time the benevolent men of the city of Luchow-foo established a similar hospital; and in a parcel of books which he had received from China about a month or six weeks ago, he found the first report of the hospital. The Chinese were not to be spoken of as savages just emerging from barbarism. They possessed institutions which we thought the boast of our own country, and our own age. The inquiry arose how long these institutions had been in existence, and what was their origin. Some persons ascribed them to the Jesuit missionaries. But the missionaries had nothing to do with them. A native writer traced their foundling hospitals back to 1,137 years before Christ. He (Mr. Farebrother) believed they had existed from the patriarchal times—that they sprung up in remote antiquity—that although heathenism had extinguished them in every other country, it had failed to do so in China.

ENERGY OF HEATHEN FAITH.

Rev. Dr. Vaughan, in an address delivered at the last anniversary of the London Missionary Society, made the following impressive remarks:—

You see that Hindoo mother there. Could you pry into the history of her heart, perhaps you would find in the story of it strong proof of what I have ventured to state. The marks of deference, and the marks of inferiority which she exhibits, in common with all Hindoo females, to the other sex, might seem to

say that the Hindoo female mind can exert but little influence on the mind of India: it is a great mistake. It was my privilege very recently to converse with a Hindoo Rajah—a man who had become a Christian, a man of finer native intellect, of finer disciplined intellect, of more philosophical acuteness in relation to everything belonging to the laws of the mind, than I had ever met with in connection with India, either by personal intercourse or through books. He allowed me to become acquainted with the changes through which his spirit had passed in early life. When a child, his mother, and the females to whose care he was intrusted, had his mind stored with volume after volume of what may be called the religious literature of Hindostan—the tales, the fables, the romances, the histories, the poems that have come down for two or three thousand years along with Hindooism; and these were made familiar to his ear, not on special occasions only, but every day, almost every hour. The effect upon him was precisely that which takes place ordinarily under such influences. The attachment of Hindoo youth to their religion becomes such, that the last thing expected or feared in their case commonly is, that they should desert the system that has been made, as it were, to inwork itself so thoroughly with their nature. This Rajah, however, did desert it: the diffusion of Christian ideas, and of European teaching, gradually alienated him from Hindooism; then he halted in a vague kind of Deism: at length he became a Christian. Then was the point when he felt how it would be with that mother, as he should have to profess himself a disciple of Christ. She had watched the change that had come over his mind, and which she saw clearly had alienated him from the religion of his fathers; she had tried with all the ingenuity of a mother's feelings to get at the strange thinking that could have led to such a result; but with little effect. At length, however, he had to tell her that the time had come in which he must profess himself a Christian. "Oh," he said, "she threw herself on my neck, she wept, she sobbed; her heart beat and beat that I thought surely it would break: still I bore against it, and then she cast herself at my feet, and there, with all the eloquence of a mother's grief and breaking heart, entreated me to reconsider my course; and, when nothing else could be hoped for, she said, 'If you would not stand at my grave a convert to the gospel, and have soon, very soon, to look into it as the grave of a broken-hearted mother, defer it at least, until I am gone.'" Why do I mention this? Oh, could we but call into existence, in the heart of European females,—mothers and daughters and sisters,—an attachment to their faith as strong, and a zeal to sustain and diffuse it as powerful as may be witnessed often in the case of these Hindoos, why, we should need but little of such meetings as we have here to-day. It is because our higher creed does not produce upon us anything like the deep effect it ought to produce, that our missions are not tenfold more effective than they have been hitherto.

RELIGIOUS CONDITION OF SPAIN.

A Spanish correspondent of the London *Evangelical Christendom*, in reply to some suggestions as to the circulation of the Bible there, draws a sad picture of the condition of the people.

Amidst the great demoralization and unenlightened atheism of the people, an effort has been made to bring about a reaction in religious matters, rather to keep up the inveterate abuses, forms, shows, pickings, and farces of the church, than to give an impulse to the cause of true religion. A new *saint* has just been imported from Rome. Altars have been raised to it in several churches, and processions and festivals have been set on foot for this new idol, which has already wrought the most wonderful miracles. So fashionable and popular has this *santa* become, that most of the female children born within the last six months have received her name. Thus the priests exert themselves to regain their influence, and to bring back the former superstitions of the people, both materially shaken by the last convulsions.

I suppose you are aware of the late general jubilee granted by the Pope to all the Spanish people. By confessing twice in a fortnight during the jubilee, and submitting to some other ceremonies specified in the Pope's bull, *all past crimes and sins* have been washed away. I leave you to judge of the pernicious influence such a jubilee must have upon our present state of corruption.

Under such circumstances, the British Bible Society, and philanthropic men at large, have rather a rough field to work upon. But something might be done, if support were afforded to their efforts by

philanthropic, intelligent, and enlightened Spaniards.

Our nobility and gentry are so ignorant and dissipated that they show a remarkable indifference to religion and religious matters. Intoxicated in idle pursuits, pleasure, and dissipation, they feel reluctant to devote any of their leisure time to the reading of instructive books, whether scientific, moral, or religious. Their favorite reading, when they do read at all, is that of novels, and those of the most popular or immoral kind. Most of them are apparently attached to the forms and ceremonies of the church. They hear mass, many occasionally confess, *pro forma*, and all of them encourage priestcraft. Very seldom do any of them omit the *absolution* of the priest when on the bed of death, dying like the best Catholics, and more especially if they leave in their will something to the priests for masses. To such parties as these, the reading of the Bible would be intolerable, and I know it from experience of what I have seen.

As to the middling classes, many of them are free-thinkers or atheists, partly from a false conviction, and partly from fashion or indolence. Many, however, are sincerely attached to the Roman religion, yet very few are domineered over as formerly by the priests, whose immorality they deplore. The former—the free-thinkers and atheists—could not be easily brought to read the Bible, for, being disgusted with priestcraft and its impositions, they believe nothing and will hear of nothing. As to the latter, many of them will read the Bible without scruple, and understand it, but others would not, from fear of infringing the priest's prohibition. It should also be borne in mind, that true, but unenlightened Catholics, are very apt to consider Protestants as heretics, and judge therefore that the Bible coming from their hands must be received with fear or suspicion.

As to the lower orders, the distribution of the Bible among them would be time and money lost, as very few of them can read. Moreover, it is as easy to convince them that the book is a bad one as a good one, and in the former case the priests and their adherents have the advantage on their side.

AMERICAN BAPTIST MISSIONARY UNION.

THE MISSION PRESS.

Works in Siamese.

The following enumeration of works in the Siamese language, published by the Siam Mission, is from memoranda by Rev. J. T. Jones noted prior to Dec. 1846, and of course includes none of more recent date.

1. A Catechism. 8 pp. 12mo. The first *printing* ever executed in the Siamese language. A translation of Mrs. Judson's Burman Catechism, prepared under her supervision at Rangoon and printed at Serampore about 1820. The type was small and imperfect, and the composition scarcely intelligible.

2. A Tract prepared by Rev. C. Gutzlaff, printed at Singapore in 1830–1, on type also very imperfect.

3. The Catechism, re-translated.

4. Sermon on the Mount. Matt. v. to vii. inclusively.

5. Gospel by Matthew.

The three last mentioned were printed at Singapore in 1835, under the supervision of Rev. J. T. Jones; press of the A. B. C. F. M.

6. Acts of the Apostles, 4to. 1836–7.

7. Summary of Christianity. 24 pp. 8vo. 1837. The Summary commences with an account of the character and attributes of the true God, and proceeds with the creation, fall, and subsequent state of man, the advent and teaching of Christ, the principal requirements of the Bible, and a somewhat extended statement of the difference between a Christian and one who is not.

The 5th edition, of 5,000 copies, was nearly exhausted in 1846.

8. Stories of Joseph and Moses.—Compiled from the Scriptures. By Mrs. E. G. Jones. Illustrated with cuts. 1st ed. 5,000 cops. 1838. 2nd ed. 1,000 cops. 1840.

9. Story of Daniel. By the same. Prepared as above. 2 editions.

10. New Testament. Printing commenced in 1839, completed in 1842. Of the Gospels and Acts, 5,000 cops.; of the larger epistles, 3,000 cops.; and of the smaller, 1,500 cops.

11. The Golden Balance. 1st ed. 24 pp. 8vo.—2d ed. 36 pp. Prepared on the basis of the Burman tract of the same name, composed by Mr. Judson, with omissions and additions.

12. Sea Captain. Translation of an English tract entitled *Cabin Boy*, with the addition of excerpts from various sources. 1st ed. 12mo.—2nd ed. 8vo. By Rev. R. D. Davenport.

13. Outlines of Old Test. Biography, incorporating Nos. 8 and 9. 1st ed. 3,000 copies. 136 pp. 8vo. The work embodies the principal and most important facts of the Old Testament, and was designed as an introduction to the New Testament, facilitating the understanding of its allusions, &c. Nos. 8 and 9 had been found to be exceedingly popular with the natives, which suggested the desirableness of a larger work constructed on the same principles.

14. Effects of Gambling. By Rev. R. D. Davenport. Translation of a sermon from an American divine; with additional facts and arguments.

15. New Testament. The 2d edition, 3,000 copies. Revision and printing commenced in 1845.

All of the above, with the exception indicated, were prepared by Mr. Jones.

There have also been published "First Lessons" in Siamese and English, composed by Mrs. E. G. Jones; and a "Vocabulary of Siamese Terms," ascribed to Mrs. F. G. R. Davenport.

Several valuable tracts were published in the Siamese language by missionaries of the A. B. C. F. M.—On Opium—Intemperance—Inoculation and Vaccination, &c., by Dr. Bradley; others on Ecclesiastical History, by Messrs. Robinson and Caswell; and on Geography and Astronomy by others. Also, a translation of the four Gospels and Acts, by Mr. Robinson; and of Genesis and Exodus.

DEPARTURE OF MISSIONARIES.

The company of missionaries designated for Burmah and Assam, consisting of Rev. E. and Mrs. Kincaid and Dr. J. and Mrs. Dawson, for the recommencement of the mission at Ava; Rev. J. and Mrs. Wade for the Burmese mission, and Rev. J. H. and Mrs. Vinton for the Karen mission at Maulmain; Rev. M. and Mrs. Bronson, and Miss M. S. Shaw to the station at Nowgong, Rev. S. M. and Mrs. Whiting, and Mrs. Cutter to Sibsagor, and Rev. William and Mrs. Ward to Gowahatti, in Assam;—sailed from this port in the Washington Allston, for Maulmain and Calcutta, July 25. Besides the missionaries and assistant missionaries enumerated, the Assamese youth, for a time resident in this country, and members of several mission families, made up a total of twenty-eight passengers.

There was a public meeting at the Tremont Temple on the evening of the 24th, at which interesting addresses were made by the several missionaries, after which they were briefly but feelingly addressed by Rev. Dr. Sharp, who commended them to the divine protection. On the morning of the 25th a large assemblage was gathered on board the ship and upon the wharf adjacent, to take leave of the departing band. After singing a hymn, Rev. J. Lansing Burrows, of Philadelphia, delivered a short but animated and fervent address to the people and to the missionaries, on the real greatness and importance of the transaction in which they were engaged, and assuring our brethren and sisters that they would be followed in their voyage and in their labors, in their successes or their discouragements, by the constant sympathy and the ardent prayers of the churches at home. Rev. Robert Turnbull, of Hartford, offered prayer, and the exercises were terminated by the doxology and the benediction. The final greetings were then exchanged with the missionaries, the vessel was towed out of the harbor by the steamer Robert B. Forbes, bearing hope for thousands, followed by the prayers and blessings of multitudes, and to be welcomed, we trust, by the greetings of many who wait for the salvation of our God.

DONATIONS.

RECEIVED IN JULY, 1850.

Maine.

Bangor, 1 ch. Royal Clarke tr., to cons. Anthony Woodard L. M. $100; "Soc. to aid Assamese Orph's," Miss H. A. Wood tr. (of which 25 is for sup. of Samuel L. Caldwell in Assam Orph. sch. and 6 for a chapel in Nowgong) 31 131.00
Wiscasset, John Sylvester 20; Miss Margaret Waters 1.25 21.25
$152.25

New Hampshire.

Milford Asso., viz., Nashua, ch. 100.00
Marlboro', friends to missions 19.00
119.00

Vermont.

Bennington, ch. and cong. 10.37; Pittsfield, two friends 2 12.37
Sharon, ch. 4; Georgia, ch. 8 12.00
Morgan, Mrs. S. Hemenway, 6.00
Derby, ch. mon. con. 3.50
33.87

Massachusetts.

Chelsea, ch. and soc., Southworth Bryant tr., to cons. Philip Peak L. M. 100.00
Boston, Moses Grant, for chap. and buildi'gs at Nowgong, Assam, 100; "A friend" 50; a friend, by Jas. Tripp for Nowgong ch'pel, 1 151.00
do. Tremont ch. Fem. Miss. Soc., Mrs. C. Drew tr., for Mrs. Wade's sch. 53.92; Sab. sch., William A. Holland supt., 7.50 61.42
do. Rowe St. ch. Mrs. Susan D. Reynolds 50.00
do. Union ch. G. W. Chipman tr., to cons. James French L. M. 100.00
do. 1st ch. S. G. Shipley, to cons. Mrs. Cordelia S. Ward L. M. 100; a member "to send the Bible to the destitute" 100 200.00
do. Charles St. ch. mon. con. 12.00 574.42
Hyannis, ch. and soc. 43.00
South Abington, ch., Young Men's Miss. Soc., John Sproul tr., to sup. a child in Mrs. Cutter's sch. named William F. Stubbert 25; the Cutter Fem. Miss. Soc., Ann W. Bonney tr., to sup. a child in do., named Mary R. Stubbert 25 50.00
Cambridge, 1 ch. Mrs. Sarah Fuller, for sup. of a child in Assam Orph. sch. 25.00
Watertown, Ladies' For. Miss. Soc., Miss Julia Stone tr., for sup. of a child in Assam Orph. sch., named Newell Brown, 25; Samuel Stickney 8 33.00
Newton Upper Falls, ch., Isaac Keys tr. 7.04
Framingham, a few ladies, for Rev. J. Wade 7; Sab. sch David Fisk, supt., for sup. of an Assamese boy named Carleton Parker, 25.09 32.09
Roxbury, collected by James Tripp for chapel and building Orph. Inst. 22.77
Westfield, Juv. Miss. Soc. for sup. of a child in Mrs. Cutter's sch. 25.00
Lowell, friends, by James Tripp, for the chapel at Nowgong 19.68
Worcester, 1 ch. Charles Thurber, to cons. Mrs. C. T. Lazell L. M. 100; Rev. S. B. Swaim, to cons. Mrs. Aurora D. Swaim L. M. 100 200.00
Sturbridge, ch., for sup. of Z. L. Leonard in Karen Normal sch. 17; do. 1; per Rev. Mr. Vinton 18.00
Salem, 2d ch. A lady for Assam Orph. sch. 5; two ladies for do. 2 7.00
1,157.00

Rhode Island.

R. I. State Conv., V. J. Bates tr., Providence, 3d ch. 100.00
Warren, ch. John Cannon tr., to cons. Rev. Robert A. Fyfe L. M. 100.00
Newport, Mrs. Arnold and daughter, for chapel at Nowgong, 30; 1st ch. 16; Miss Lucy P. Bishop 3; 2d ch. Sab. sch., Mrs. Mary H. Baltimore tr., to sup. a boy in Assam Orph. sch., named Alonzo Leland 12 61.00
261.00

Connecticut.

Conn. State Conv., W. Griswold tr., (of which 409.47 is from Hartford, 1 ch., to cons. Philemon Canfield, William Savage, Carlos Glazier, and James L. Howard L. M, and 450 from the South ch. Hartford, to cons. Mrs. Martha B. Murdock, L. R. Brown, E. J. Cornwall and Mason Gross L. M.) 1,142.54

Hampton, Mrs. Phebe Hicks 1; Woodstock, 2d ch. Ladies' Benev. Soc. 15; mon. con. 2.62; West Woodstock, ch. for sup. of a native pastor at Newville, and to enlarge the chapel, under the direction of Mr. Vinton, 144; James Gallop, for Normal sch. at Maulmain, 4.50; New London, Mrs. Thompson, for Assam Orph. sch. 25; Ashford, 2d ch. 7.88; per Rev. J. H. Vinton 200.00 ——1,342.54

New York.*

Saratoga Asso., E. D. Garnsey, tr., to cons. Rev. I. M. Harris L. M. 100; Ephraim Newland, to cons. Mrs. Ephraim Newland L. M. 100; per Rev. O. Dodge, agent, 200.00

Belfast, ch. 10; Hamilton, Monroe Weed 5; Rev. William Clark 1; Northup Peck 1; Throopsville, a lady 1; per Rev. Alfred Bennett, agent, 18.00

Manlius, friends 14.15; York Mills, Presbyterian ch. and cong. for chapel at Nowgong, 13; Whitesboro' and Yorkville, friends, for chapel at Nowgong, 27; Martinsburg and Lowville, chhs. 34.43; Black River Asso., Rev. O. Wilbur tr., 50; Rome, ch. and cong. 36; Rochester, two young men to sup. a lad in Assam Orph. sch. 25; Ithica, friends 20; Willseyville, ch. 3; Newport, Rev. William Brown, for sup. of an Assamese assistant, under direction of Mr. Bronson, 50; Utica, Mrs. Hawley, to sup. a lad in Assam Orph. sch., named Harlow Hawley, 25; Mrs. Gratiot, to sup. a lad in Assam Orph. sch., named Charles Hampstead Gratiot, 25; Albany, Green St ch. friends 5.78; per Rev. M. Bronson 328.36

Genesee Asso., S. Chapman tr., viz., Middlebury, ch. 8.65; 1 ch. 4.25; Sab. sch. for Assam Orph. sch. 7.50; Perry, ch. 21; Darien, ch. 15.82; La Grange, ch. 15.60; Warsaw, ch. 15; Theron Fisk 5; Noah Fisk 1; Oakfield and Alabama, ch. 23.80; coll. at Asso. 11.87; to cons. Rev. Walter Brooks L. M. 129.49

Genesee River Asso., George Wheeler tr., viz., Nunda, ch. 54.25; Mr. Coe 1; Portageville, Mrs. H. N. Huntley 25 cts; Gainsville, ch. 4.60; Castile, ch. 1.50; Belfast, ch. 44 cts.; Angelica, ch. 1.25; Grove and Portage, ch. 8; coll. at Asso. 12.33; Pike, ch. 16.38, to cons. Rev. John Trowbridge L. M. 100.00

Buffalo Asso., D. Williams tr., viz., Strykersville, ch., Charles Richardson, to cons. himself L. M. 100.00

Cattaraugus Asso., P. Burlingame tr., viz., Smethport, ch. 2.18; Rev. J. L. Smith 2.50; Hinsdale, ch. 2.02; Rushford, Sab. sch. 1; Richbury, ch. 2; H. Swarthout 2; Amity, ch. 2; Otto, 1 ch. 3.75; Friendship, 4.15; Freedom, 1 ch. Mrs. D. Mason 1; Farmersville, Mr. Hills 37 cts.; Mrs. Hills 25 cts.; coll. at Asso., 17.69 40.91

per Rev. S. M. Osgood, agent, 370.40

Hoosick Falls, ch. mon. con. 4.00

Williamsburgh, 1 ch., John B. Colman tr., (of which 25 is from the Juv. Miss. Soc. of Sab. sch. for sup. of a boy named Alanson P. Mason, under the care of Mrs. Haswell, and 10 from Wm. H. Jacobs' class of boys, for China mission,) to cons. Henry P. Freeman and Joseph H. Adams L. M. 273.66

Fayette, —— Fitch 1; Sons of L. Walworth 1; Mary Wade and J. Olger 8 cts.; William Franklin 50 cts.; William Taggart 10 cts.; Tayburg, a few friends, 3; Cazenovia, ladies for sup. of a child in Mrs. Wade's school 5; young ladies, to be expended by Mr. Wade, 14; Hamilton and Eaton, children, for Karen sch. 47 cts.; Eaton Vill., children, for Mrs Wade's school, 68 cts.; Buffalo, two ladies 2; Eaton, Mrs. B. Morse 10; young

ladies 35 cts.; Mrs. Warriner 2; per Rev. J. Wade 40.18

1,334.60

* Over credited to Seminary ch. Hamilton, in March 75.00 — 1,259.60

Pennsylvania.

Philadelphia, Broad St. ch. Female Board of collectors, Mrs. Edward W. Miller tr., for sup. of children in Assam Orph. sch., to be named Joseph Barnhurst, Adam Steinmets, Mary Rachel Griffiths, Lydia C. Remson, Mary Ann Miller and Burrows Moore, and to cons. Edward W. Miller, Mark R. Watkinson, and John Harvard Castle L. M. 301.62; Juv. Miss. Soc. of the Sab. sch. to sup. in Assam Orph. school children named Lansing Burrows, Adelaide Burrows and John Harvard Castle 75; and for sup. of a Karen preacher 50; to cons. Lewis Dolbey L M. 426.62

do., Mrs. Jane Taylor, 2d payment for sup. of Alex. Taylor in Assam Orph. school. 25; Mrs. Ann Sander, for chapel in do. 2; 1st ch. Thomas Wattson, for chapel and buildings in do., 10; Spruce St. ch. five ladies to sup. a lad, named George Kempton in Assam Orphan sch. 25; friends 13; 2d payment for sup. of Sarah E. Kempton in Assam Orphan school, 25; New Market St. ch. 25; Chester, John P. Crozer, for chapel and buildings at Nowgong 50; per Rev. M. Bronson 175.00

Bradford Bap. Asso., S. Farwell tr., 8 89; Smithfield, Miss. Soc. 2.27 11.16 — 612.78

Ohio.

Hamilton, Sab. sch. 1.45; a friend 1; Miss E. Lyon 3; Miss Ball 2; Mrs. Swenson 50 cts.; per Rev. Wm. Ashmore 7.95

Lorain Asso., viz., Mrs. Bastard 25 cts.; Whitney Clark 50 cts.; Birmingham, ch. 2.29; Sab. sch. 86 cts.; Henrietta, ch. 2.50; Sab. sch. 1.86; Henry Fox 25 cts.; Charles Horr 12 cts.; Huntington, ch. 62 cts.; coll., at Asso. 7.67 16.92 — 24.87

Kentucky.

Louisville, "a few friends" 30.00

Illinois.

Mrs. Rosinda Barrett 2.00

Tremont, ch. 5; Washington, W. B. Bly 1; La Marsh, ch. 10; Peoria, Sab. sch. 3 19.00

Rushville, coll. at Presbyterian ch. 10; Miss M. M. Williams 3; per Rev. J. M. Haswell 13.00 — 34.00

Michigan.

Michigan State Convention, M. Allen tr., viz., Wayne Asso., viz., Plymouth, 19.25; D. R. Daniels and family, 5.35; Mrs. Gouldbury 1.50; Medina, Female Benev. Soc. 22.50; York, ch. mon. con. 8.45; Saline, mon. con. 10.87; C. Van Husen 20; Mrs. C. Van Husen 5; ladies of ch. and cong., for Assam Orph. sch. 25; Washtenaw Asso., 10.47; Adrian, ch. 11.53; Lenawee Asso., 19.88; Niles, ch. mon. con. 14.93; Mrs. Hanford 50 cts; Sylvan, ch. 50 cts.; Ann Arbor, ch. 6; Hartland, ch. 2; Brookline, ch. 50 cts.; East Flint, ch. 4; Farmington, ch. 2.50; Bedford, ch 3; Novi, ch. 25 cts.; R. G. Walker 1; Rome, 2d ch. 50 cts.; A. J. Baker 3.; Hillsdale Asso., 9.61; Kalamazoo, 4.37; St. Joseph Asso., 17.62; Kalamazoo River Asso., 16.31; sundry individuals, 3.61; the above, with Pamelia Piper's legacy of 50, is to constitute Rev. L. Slater, Rev. Jacob Price and T. S. Hamilton L. M. 250.00

Edwardsburgh, Maternal Asso., E. Knapp Sec., to sup. an Assamese girl under the instruction of Mrs. Brown 25.00

Ann Arbor, ch. 9; Coldwater, ch. 10; per Rev. J. M. Haswell 19.00 — 294.00

Burmah.

Maulmain, Rev. Jona. Wade, (of which 150 is his out-fit refunded) to cons. Horace Lapham L. M. 250.00

Sundry donations, per Rev. J. H. Vinton, for "Frank's chapel" 1,055.00

$6,525.91

Legacies.

Saline, Mich., Pamelia Piper, per H. Bliss, administrator, 50.00

Chelmsford, Ms., Hannah Adams, per Benjamin Spalding, Exec'r., in part 796.00 — 846.00

$7,371.91

Total from April 1 to July 31, $19,772.26.

The treasurer also acknowledges the receipt of a donation of medicines, from Dr. David Jayne, of Philadelphia, Pa., valued at $453.00.

Not to be taken from the Library

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